

---

CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

---

VOL. IV.]

SEPTEMBER, 1811.

[No. 9.

---

*On the nature and extent of the  
Atonement with respect to its  
objects.*

NO. IX.

[Continued from p. 295.]

IN our last number, in answer to the objection, that justice would require the salvation of all men, on the supposition, that complete atonement is made for the sins of all; we have shewn, that this consequence *might result* from false theories of the atonement, two of which we stated and disclaimed; we now proceed to shew, that *it cannot result* from that which is true.

In opposition to the theory, that CHRIST's atonement consists in the transfer of guilt from the principal to the surety; and to that, which views the blood and righteousness of CHRIST as having paid the sinner's debt to divine justice, and purchased, as a matter of right, the Heavenly inheritance; we consider CHRIST's blood and righteousness simply in the

VOL. IV. No. 9.

light of removing an obstacle, interposed by the law of God, in the way of the sinner's salvation, and "which, like a flaming sword, turneth every way, to keep the way of the tree of life." The immutable language of the law is, "Cursed is every one which continueth not in all the things which are written in the book of the law, to do them." This curse involves the loss of heaven, and the eternal punishment of hell. "None can by any means redeem his brother, or give to God a ransom for him. For the redemption of the soul is precious, and it ceaseth for ever." Upon the taking place of the lapse or offence of our first head and representative, it was totally beyond the power of any created intellect to discover, that the salvation of man was possible. Shall the mercy of God reign at the expense of justice? Impossible. Shall the law be given up to rebel man? Where then is the truth and holiness of God? Where the security of the universe against the reign, so to

R r

express it, of eternal anarchy? God most merciful had decreed, according to the counsel of his own will, to save a portion of the fallen race of man; but he had, also, determined, that he would by no means clear the guilty. How could these apparently contradictory purposes be made consistent? By the vicarious sufferings and righteousness of God the Son manifest in the flesh. But how did God manifest in the flesh accomplish this glorious work by his sufferings and righteousness? The answer to this enquiry will explain and illustrate the point now under consideration. We say then,

CHRIST's obedience unto death, in the room and stead of sinning man, in which, pursuant to the covenant of redemption, he offered up himself, his human soul and body, without spot to God, on the altar of his divine nature, which sanctified the gift, was a public exhibition, in the face of the universe, of the righteousness of God's law, both in its requirements and threatenings, and of God's immutable determination to support it, equivalent to that, which would have been made by the sinner's endless punishment in hell; so that God, while he effectually supports the honor of his law and government, can have mercy on whom he will have mercy. Such an exhibition was, in itself, of infinite value; and will be the subject of endless gratitude and praise. It is what the angels desire to look into; and what will be the burden of the song of the whole heavenly host for ever. Its value consists, primarily, in its

being, in the view of all intelligences, a demonstration of God's holiness and hatred of sin; and, in general, of his whole moral character; so that all the subjects of his vast kingdom might for ever love and honor him as God, and place an absolute confidence in him, and in his holy government; and, subordinately, in the eternal weight of glory which it will add to the happy subjects of his kingdom.— This plan of saving lost sinners, and, at the same time, of supporting the rights of government, is beyond the discovery of all finite intelligences; but being made known, it accords with reason, and is within the reach of our comprehension. Nothing besides this declaration of God's righteousness seems at all necessary for the remission of the sins of all the individuals of the human race; if this should seem good in his sight. If his wisdom should see fit to remit the sins of all, his character, as a holy and sin-hating God, would suffer no detriment in so doing. Wisdom, indeed, requires that some be left to perish in their sins; but justice does not require this, if all should repent and believe. The justice of God is satisfied, his law is not only satisfied but magnified, and made honorable. He may forgive the sins of all, but he is not bound to do it any further than his wisdom, goodness and truth, bind him. His wisdom and goodness promised to CHRIST that he should see of his seed, and of the travail of his soul and be satisfied, and so far his truth is engaged, as well as his wisdom and goodness; but he never

became a debtor, even to CHRIST, in consequence of his fulfilling all righteousness. The man CHRIST JESUS was GOD's servant, and his debtor, for giving him the Spirit without measure, and for effectually upholding him through his state of trial, and giving him the victory; but in finishing the work which GOD gave him to do, he did no more than his duty; it was impossible for him to do less than to yield obedience unto death, even the cursed death of the cross; and it was equally impossible for him to do more than his duty; or, to lay up a fund of merit so as to bring GOD in debt to him, or to his seed on his account.

The whole plan of redemption was concerted in the eternal counsels of the SACRED THREE; no creature, not even the man CHRIST JESUS, participated in those counsels. He was not from eternity, but a creature of GOD, and was bound to do his will as much as any other creature. "It became him to fulfil all righteousness." In the fullness of time GOD the SON assumed the man CHRIST JESUS, and the man thus united to the SON of GOD, found himself to be the second Adam, and the LORD from Heaven. He found himself in a state of trial, and subject to GOD's law as man, and as mediator. All *that* in him, which could either obey or suffer, was under the most perfect obligation to obey and suffer the whole will of GOD; because it was the will of GOD; and not because he undertook so to do. His obedience unto death, even the death of the cross, was required of him, as soon as he was

born, and had increased in wisdom so as to perceive the nature of his trial. He had, as other creatures have, a will of his own, but his will was perfectly swallowed up in the will of his Heavenly Father. In the height of his agony he could say, "Father, not my will, but thine, be done." But he is not the less praise-worthy, because, as a man, he was bound to obey and suffer what he did: and the Heavenly host will not, on this account, sing with the less energy and fervor, "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." But if CHRIST as man, and as mediator, did no more than his duty, GOD could not owe him, or his seed, on his account, eternal life, as a matter of debt. It is enough that it was infinitely fit and proper, that he should bestow eternal life on him and them; or that all they who overcome should sit down with CHRIST in his throne, even as he also hath overcome, and is set down with the Father in his throne. It is enough, that the wisdom, goodness, truth, and faithfulness of GOD are pledged to bestow this throne upon him and them. Certainly, it is as impossible that heaven should be purchased, in the strict sense of the word, as that the love of GOD should be purchased.—Heaven is nothing more, or better, than the actual and complete fruition of GOD's love; but it is plain, that GOD's love is beyond all price. It cannot, it need not, be purchased. The love of GOD was the origin, not the fruit, of CHRIST's redemp-

tion. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." The work of redemption, in its beginning, progress, and completion, was the fruit of God's love. This love struggling, as it were, for expression, employed the wisdom and the power of God to devise, carry on, and perfect this chief of all his works. As the love of God cannot be purchased, as it need not be purchased, nothing further could be necessary than to remove out of the way whatever prevented its expression towards sinners. This was the claim of the violated law. The execution of the penalty would for ever preclude that expression. The execution of the penalty was as important as the requirements of the law. The honor of the lawgiver, and the support of his government, unless some equivalent provision was substituted in its place, demanded its execution. The value of the penalty consisted wholly in its declaring, by a public and perpetual exhibition, in the view of the whole universe, God's love of righteousness, and his hatred of iniquity: or, in its declaring his true moral character. The misery of the creature, in itself, was no object; any otherwise, than it was fitted to shew, that his own character was opposite to the sinner's. Whatever else would shew this with equal advantage, might be substituted in its place. This was the sacrifice of CHRIST's human nature upon the altar of his divine nature, which sanctified the offering, and

gave it an infinite value. This sacrifice, being most precious, has revealed from heaven the wrath of God, against all ungodliness and unrighteousness of men, more awfully, and more amiably, than the eternal miseries in hell, of all the sinners of the human race could have done. Thus is CHRIST the power of God, and the wisdom of God, for salvation. Now God can find expression for his love, towards sinners. Now he can have mercy on whom he will have mercy; and grace can reign through righteousness.

---

NO. X.

(Concluded.)

THE next objection which we shall endeavor to obviate is this: It may be said that sufferings, in themselves, are not pleasing to God, in any creature, much less in his beloved Son; nor could even *his* sufferings be accepted of God to make atonement for the sins of any, unless, as their surety or substitute, pursuant to the terms of the Everlasting covenant between the FATHER and the SON; that, in that covenant the FATHER gave the SON the elect only, as his seed; and that he re-stipulated, on his part, to redeem them at the price of his own blood, and them only; and that his blood had virtue to make atonement for them only as *the blood of the covenant*. It is admitted, that sufferings of the innocent for the guilty, in order to avail them, must be *vicarious*; and that they cannot become such,



unless freely offered by the substitute, and accepted by the Judge: and that in the Everlasting covenant which originated our redemption, this infinite concern was settled between the FATHER and the SON. But the question is, how was it settled? We deny, that this covenant was, I will give you a definite seed to serve you, if, in due time, you will assume human nature, and die the death due to them, in their room and stead: and maintain, that it was, If you will, in due time, assume human nature, and die the death due to sinners, so that their sins may be remissible, and their salvation possible, the claims of the violated law notwithstanding; I will give you a definite seed to serve you, who shall become willing in the day of my power. Before the terms of the Everlasting covenant can be understood in the sense of the objection, proof must be adduced to evince this to be their true sense: until this is done, we must consider the proofs and reasonings, contained in the preceding numbers, sufficient to shew, that the Everlasting covenant is to be understood in the sense above stated as the true one; and, consequently, that the objection, on the scheme of doctrine advanced, has no weight. The numerous passages of scripture which represent CHRIST as laying down his life for *the sheep*, or, for *the elect*, &c. prove nothing inconsistent with our doctrine; for it is certainly true, that CHRIST laid down his life *for the sheep*; and we contend, and think we have proved *for all men*; on the principles explained; though all will not be

made willing in the day of God's power. It ought to be remembered, that though the redemption of those who were chosen of God unto salvation was an important object in view, in the Everlasting covenant, it was not the only, or the chief object. The glory of God was the chief object in view. To reveal to creatures his true character as a holy, as well as a merciful God; to manifest his supremacy, and the absolute and equal dependence of all creatures on him; to shew that he is God over all blessed for ever, and they comparatively nothing; that all created excellency is wholly from him, and that to him alone belongs everlasting praise, were not only ultimately, but chiefly, in view, in that divine transaction; as also they are, in all God's works. The ground of the objection, then, will be readily perceived to be shifted, and it will become the following, the answer to which will conclude this discussion, *viz.*

If CHRIST, by his obedience unto death, hath made atonement for the sins of all men, then with respect to the non-elect, *he is dead in vain.*

This consequence, however, will not follow from the doctrine, that CHRIST has, by his obedience unto death, made atonement for the sins of all men, except it be first assumed, that his atonement for the sins of those who perish, can answer no purpose, worthy of God to seek and attain, by such expensive means.

As it will be difficult to prove the truth of this proposition, without entering fully into all

the depths of the Divine counsels, we may rest assured, it never will be proved, by the efforts of human reason, so far, as to be safe to build upon it a doctrine, which excludes many of the fallen race of Adam, even from a state of trial under the dispensation of grace, and cuts them off from all possibility of salvation. If no medium of proof can be produced from the Scriptures, that the atonement is as limited as the election of grace, a mere inference which implies, that we have a clear comprehension of all God's ends in providing redemption for man, can, by no means, be relied on as proof. However, it may not be impertinent to the question before us, to mention some important ends, which may be worthy of God to attain, by CHRIST's atonement for the sins of those who perish.

1. GOD can, in his holy word, and by his ministering servants, honorably and sincerely offer salvation to all, and proclaim to every creature under Heaven, "He that believeth and is baptized, shall be saved," which he could not do, except through the intervention of the covenant of grace in CHRIST. For, certainly, nothing can impeach the sincerity or fitness of such an offer, where nothing can exist to prevent the attainment of the salvation offered, but a present unwillingness to receive it, resulting from enmity of heart against God.

2. The universality of the atonement, though many shall perish for rejecting it, exhibits to view the infinite mercy of GOD in the most attractive light,

and proves, that he desires not the death of the sinner, but rather that he should return unto him, and live. "GOD so loved the world, that he gave his only begotten SON, that whoso believeth in him might not perish, but have Everlasting life."

3. If we suppose atonement made for all, its rejection by such as are not made willing in the day of GOD's power, shews more forcibly than would be otherwise possible, the desperate condition of a fallen creature. The claims of the law against them being removed, it becomes most evident to the universe, that their ruin and perdition is from themselves alone. Had it not been for the atonement of CHRIST for those who perish, the condition of fallen men, would be considered as fixed for ever, for one offence, by the inflexibility of the law which they had broken, rather, perhaps, than by their continued and desperate wickedness: but now, the nature of all apostates from GOD is fully known, and it will be for ever understood, that they suffer endless woe, not as unfortunate, but as inherently and unalterably wicked. This, of itself, is immensely important, being most essential to the full vindication of the character of GOD, in the view of holy creatures, in rendering eternal vengeance to his adversaries.

4. The aggravated guilt of such as refuse the offered salvation will give just occasion for GOD to shew his wrath and make his power known, in their destruction, more fully than otherwise he would have; and so, more gloriously and per-

fectly, to display the infinite opposition of his nature to sin. And certainly it is in itself very desirable, that the holiness and purity of his nature, which is his glory, should be as fully known to creatures as possible ; so long as the miserable victims of his wrath suffer no more than they deserve.

5. The final perdition of ungodly men for rejecting the offered salvation, will display the sovereign grace of God in the sanctification of believers, more perfectly than if the former had perished merely as law-breakers under the covenant of works, because, being, in all respects, under equal advantages, nothing besides the sovereign grace of God could make them to differ, with respect to the improvement of their natural or moral powers.

6. The salvation of some and perdition of others, to whose acceptance salvation was offered on equal terms, shew most perfectly, the dependence of all creatures on God, for every good and perfect gift which they enjoy ; and in view of the glorious truth, "that of him, and through him, and to him are all things ;" holy creatures will praise him for all the perfection and happiness which they possess, and ascribe to him all glory and dominion for ever ; and certainly, this is a blessed issue of things, for it is the end for which all things were made.

From these and similar considerations, it must be far from evident, that, on the principles here advocated, and with respect to those who reject the gospel salvation, *CHRIST is dead in vain.*

To conclude, how solicitous

should we be, that we fail not to take benefit of the act of grace which God has published to our fallen world by his Son, "whom he hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past through the forbearance of God ; to declare, at this time, his righteousness, that he may be just, and the justifier of him that believeth in JESUS."

GAUUS.

---

*Reflections on the Wisdom of  
God.*

**I**T is impossible for men to form a language, which is originally adapted to describe the nature of the supreme God, or to speak of the deep things of his counsel. As these subjects are, and ever must be, above our comprehension ; so a manner of expression, as God conceives them himself, must be ever unattainable by creatures. God only knows himself, and how his glory can be perfectly expressed. Human language was originally contrived, to describe created and finite being, with its powers, qualities and condition. As no man can conceive, so there is no language can justly define infinite ; and every thing which belongs to God is infinite.

When we speak of the adorable God, in our own language, it must be used figuratively.—He uses it thus himself, in his word, in accommodation to our weak conceptions. God represents himself, as being powerful, omniscient, omnipotent,



holy, just, true and good. He describes these qualities of his being, as existing in infinite fullness. We call them perfections or attributes of his nature; some of which are natural, and others are moral, implying perfect rectitude. Through the weakness of our manner of thinking, we generally conceive them as distinct perfections; perhaps it is not possible for us to conceive them in any other way, without running into a confusion of thought, which would be wholly unworthy of the Godhead. Still we have reason to suppose, that these attributes, as God conceives them, in himself, do not exist in his nature, distinct and independent of each other, as we often express them. It is probable the whole energy of Godhead acts in each of his exercises, which we denominate by different names.

While we attempt to understand the divine glory, great care should be used not to think or say any thing, concerning him and his will, beyond what is warranted by his word. Much caution is needed, on the one hand, not to remain ignorant of what may be known; on the other, not to attempt lifting the vail, and rushing into the awful presence, where mortal man cannot live.

The wisdom of God is infinite.—Wisdom is that perfection of the supreme nature, by which he is able to determine what is best to be done; with the best and most direct means to be used, for producing the effects which he purposes to himself. It is chusing and doing every thing which is best

by the best means. The whole scheme of the divine counsels, comprehending all that hath been through an eternity past; or that will be through an eternity to come, was chosen by infinite wisdom. Among all the possible things that could be done by infinite power; his wisdom saw, which were the most excellent, most for his own blessedness, most for his declarative glory, and for the good of creatures who dwell in his kingdom.

The wisdom of God may be considered both as a natural and moral perfection. It implies that discernment by which he can determine what is best, and thus far it is a natural perfection; and that rectitude which inclines him to chuse and do what is right, in which sense it is a moral perfection.

How happy it is for us, that the scheme of nature, in its original formation; and the scheme of providence for its government, was determined by infinite wisdom, which can never mistake; also that the law for our conduct and its rewards, had the same source.—However disagreeable it may be to sinful minds, to hear it said, there is an unalterable scheme of divine counsel, the whole of which will be executed; their objection must arise from bad principles, or a weak understanding; probably from both. If it were not thus there could be no order and harmony in the universe; all things would fall into confusion.

The wisdom of God implies, and is necessarily connected with infinite knowledge, or omniscience. By his knowledge he sees what is possible, by his



wisdom he selects that which is best ; by his knowledge he sees all the variety of means, which may be used to effect a proposed end ; by his wisdom he selects those means, which are the most direct and effectual.

There is a distinction between the infinite knowledge of God, and his foreknowledge of future events, which ought to be carefully noticed. It is his previous knowledge of all possible things, which enables his wisdom to make the selection and determine what shall be ; his foreknowledge of future events arises, from the determination which wisdom hath made. As he foreknows all things ; it follows, that nothing ever will take place, but what infinite wisdom saw would be best on the whole.

Further, The wisdom of God implies, or is necessarily connected with his rectitude or holiness. None, besides a being of righteousness, truth, justice, grace and mercy, would be disposed to chuse what is best.—The natural powers of knowledge and discretion, of themselves alone, will never ensure a choice or a conduct that is wise. We see this in creatures. A sinful creature will chuse and act directly contrary, in many instances, to the knowledge and natural powers of discretion, which we know he possesses. A creature that is perfectly holy, will always act in conformity to that knowledge, which is given by his Creator. Hence wisdom and holiness, in the descriptions of God's word often mean the same things.—The infinite rectitude of the Godhead, his holiness, truth,

VOL. IV. NO. 9.

justice and goodness, give us the fullest assurance, that all which his wisdom determines to do, will be right. That he never will appoint any thing to us in his providence, but what it is fit we should endure ; never enjoin any duty, but what it is right we should perform, and never inflict any judgment on any creature, but what it is just should be suffered. In view of the divine government, flowing from his rectitude and wisdom, every objecting mouth will be shut for ever.

We know it to be impossible for finite minds, as all creatures are, strictly and adequately, to conceive of what is infinite ; but we call by that name, whatever wholly surpasses our comprehension, and appears to us to be necessarily without limits or end ; and thus all the perfections of God appear, when their evidence is maturely considered.—God's own word is an evidence which we may never omit or dispute ; and the highest which can be adduced. In this we find it written, "that he is wise in heart, and mighty in strength."—"None can teach him knowledge, He is the Lord of Hosts, wonderful in counsel."—"He hath established the world by wisdom, and stretched out the Heavens by his discretion."—"He is the God only wise to whom glory is due for ever."

That the wisdom of God is infinite, may be very surely inferred from the other attributes of his glorious nature. Where there is infinite knowledge to understand all things, and to be acquainted with all possible means for effecting the best

S s

purposes ; where this knowledge is united with infinite rectitude, there can be no temptation for an unwise choice.—Wisdom must be commensurate to the other glorious perfections of Godhead, with which it coexists.

Who of us can doubt the divine testimony on this subject, when we behold the works of the Lord in nature, in his providence, and the dispensations of his grace. Behold the immensity of nature, which he hath created ; the multitude of things which it contains, in the material and spiritual worlds ; consider the laws by which all things are governed ; their order, proportion and stability ; how every part hath its proper place and use ; how an innumerable chain of causes and effects run through the whole, contributing to the end proposed, while nothing is either superfluous or wanting. The power and wisdom which constructed this dwelling place, and spread these numberless worlds, through the immensity of space, can be no less than infinite.

Consider, again, that providence which reigns through the whole, which preserves, controls and directs every creature, with all its powers to the end designed ; this is equal evidence of infinite wisdom. Not only a general prospect of the whole, but an examination of very minute parts, testifies the same truth. Every animated object, and these bodies in which we dwell, are impressed with marks of a Creator who is infinite in every perfection. After due contemplation of the Heavens,

which are spread out as a curtain, the earth with its foundations, and our bodies, so curiously fashioned, who can be an Athiest or an Infidel !

The redemption of sinners is an evidence of the infinite wisdom of God.—The holy scriptures mention it as the greatest of all evidence ; and doubtless it would appear thus to us, if we could behold it in its glorious completion as it is known by God himself. We now see unfolded only the beginning and some of the parts of this wonderful plan of grace. As the work progresses, as the blessedness increases, as the purposes of God, and the means by which they are executed open, in Heaven and in eternity, it will be the highest demonstration of his infinite wisdom and goodness. It is probable, that the angels in Heaven, the spirits of the just made perfect, and whatever other intelligent creatures there may be to behold, through eternity, from this work of mercy, will obtain new evidence of the fulness and glory there is in God ; especially of his infinite wisdom, in bringing the highest good both natural and moral, out of the greatest possible moral evil. It is on this account, that redemption, through the sacred volume, is celebrated as the most marvellous of the divine works. This at the present moment, induces the ministering angels around the throne diligently to look into its mysteries.—In this life, and in the present stage of this great and eternal work, there appears a wisdom infinitely above what is finite. To reconcile divine holiness and the

threatnings of an unchangeable law, with the forgiveness and reinstatement of sinners in eternal blessedness, required a plan of operation too high for creatures to devise. To devise this, wisdom no less than infinite was requisite; to pay the price, a sacrifice more costly and precious than any thing created was necessary; and to do the gracious act, a goodness which there is in none but God.

The infinite wisdom and holiness of God, is a cause for rejoicing in the scheme of his counsels, and the sovereign works of his providence.—Either through gross misconceptions of the divine character, or from perverseness of heart; some are found, who wish to deny the predetermining power of God, over all minds, and over all events; whether they be great or small in their consequences. They seem to conceive this a gloomy truth; whereas, in fact it is a reason for the greatest joy. When we consider, that all things are under the sovereign control of infinite rectitude and wisdom, a glorious light is cast on the whole scene of existence, as it passes in our view. Created nature is composed of innumerable things, which seem to possess discordant principles; and they actually are so discordant that ruin must speedily ensue, if they were not under the sovereign control of infinite power and wisdom. It is the same in the universe of intelligent minds. These active beings are capable of hurting each other; and if they were not confined by the predetermination of God, to limits beyond which they can-

not pass, they would every where spread destruction and misery without any remedy. Blessed be God! his decree, and the agency of his infinite wisdom interposes to direct and control; to bring good out of evil, and to say, "Hitherto shall ye go, and no further."—In a knowledge of this wisdom, we may anticipate an eternity of intellectual and holy blessedness. If the plan of God was good in the beginning, which his wisdom assures it was; the more fixedly nature is bound by his predetermination, the more cause we have to rejoice. If any doubt of this, let them look on the present condition of mankind. The world is convulsed, filled with the principles of evil, wretchedness and terror, which human power and wisdom cannot either restrain within limits, or allay. A fire is kindled in the earth, it hath now been burning long, the remaining fuel is equal to the race of men, and it appears as though it would burn to the lowest hell, from which the principles of combustion were derived.—From this prospect every just and benevolent mind must turn away, with the most sad reflections and deepest sorrow; if it were not arrested by the reflection, that it was infinite wisdom which permitted this, and the same wisdom will overrule and bring it to a close.

Every man may bring consolation still nearer to his own case, from the consideration that God directs all the particular events of every life. As there are public, so there are private calamities; as there are wide spreading desolations, so there are troubles to families



and individuals. All have their own private evils, in which others do not partake ; and for which consolation is necessary, or we should sink into such despair as would destroy the powers of acting, that are necessary for self preservation. Disappointment in worldly concerns ; the enmity and evil arts of other people against men's interests and reputation ; pains of the body and mind ; together with family sorrows and bereavements, are disheartening evils.

To these all men are exposed, and must partake of them to a certain degree. At some times a collection of evils seem ready to burst over the heads of mortals. If there were no greater power and wisdom than human, many must fall into despondency, and say it is better to die than to live. But let not the child of sorrow do this ; for if he doth he is very sinful. Let him raise his eyes from earth to heaven, from his afflictions to him who hath appointed them ; from his own weakness to the strength of God. Let him remember that the Lord is as good and wise as he is just. The most high God, who had wise reasons for permitting such troubles, never can want the means for removing or giving support under them, after they have answered the purpose for which they were sent.

A just sense of God's infinite wisdom, at all times, will be men's best support. It will prevent them from trusting too much in their own sagacity ; reconcile them to all events of providence, afflictive as well as prosperous ; and recommend them to divine preservation. If

preserved by him, they are assuredly safe.

The infinite wisdom of God, is a solemn reproof of a discontented and repining disposition. How naturally, and on what small causes, the human heart becomes discontented, all must know from their own experience. It is a sin, from which none are free. It is not possible for God, so to order his providence, that all men would be contented.—All are selfish beings, and ready to wish the divine government may be such, as to favor themselves exclusively ; at least, this is the case, with all those who have not been better taught by sanctifying grace ; and even those have seasons of discontent, in which they think, the righteous Lord dealeth hardly with them. That which pleases some, displeases many others ; by which means, the world is filled with discontent and repining. Let the heinousness of this sin be considered. It is a practical attack on all the divine perfections. It arraigns the justice of the Almighty at the bar of human sin and imperfection ; calls in question the goodness, by which men were created, are preserved, and must be redeemed ; and impeaches the wisdom which is infinite. This repining temper practically denies all the rectitude and glory of God. If men were to be gratified in all their wishes, it would destroy the happiness which they wish to increase, and make the world perfectly miserable. It is an evidence of the infinite wisdom and power of the great Governor, that he can preserve so much happiness, as is found in a world of



men, whose principles are so mischievous, whose practices so unjust, and whose desires are so contrary to all that is good.

A. Z.

—\*—

*The Justice of God, and the Necessity of its Exercise for the Happiness of Creatures.*

**T**HE justice of God is a perfection, which sinful men cannot look upon with pleasure, until they are reclaimed to obedience. If God, in his holy government, were to treat them as they justly deserve, their destruction would be sure. It is not strange, that where there is a consciousness of having done what is wrong, there should be a dread, and if a dread, there will be a dislike of righteousness; although it be an amiable attribute in God, and an excellent quality in the creature.

The Lord our God represents himself, in his word, as being perfectly just, at all times, and in every appointment. His nature is so righteous and pure that he can have no temptation to be unjust. If he delights in his own honor, he must be just; or if he delights in order and in the happiness of his kingdom, he must be just and righteous altogether. Therefore he says of himself, "I am the Lord who exercise judgment and righteousness in the earth.—There is no God beside me;—a just God."—He is just and doeth right, in all that is appointed to men; and forewarns them of a future day, in which every creature shall be judged in righteousness, and unless forgiven

through the Saviour, meet such a recompence, as in the strictest justice is due to his deeds.

Justice is that perfection of the divine nature, which inclines him to appoint in his counsels whatever is right; and in his dealings with creatures, do that which is approved by the most pure rules of rectitude and equity. It is much the same as righteousness. Rational beings must see there is a difference in the moral qualities of things. They see some things to be fit or proper, while other things are unfit; some to be right, and others wrong. The natural tendency of some actions, and of the temper from which they proceed, is to produce disagreeable effects; others have a contrary operation. From these we obtain our ideas of just and unjust, right and wrong, which may be ascribed to every disposition and action of voluntary agents.

It is fit and just, that a being who hath infinite excellency, in all respects, both natural and moral, should be adored, loved and obeyed. It is fit, and therefore just, that God who made all things, and upholds them in existence should be their supreme Governor. The fulness of his nature, and the imperfection and dependence of our own, make it just that he should prescribe laws, which we are bound to obey in every case. In his wisdom and justice he hath given us such laws. His justice or sense of what is right, hath appointed penalties, which must be endured by the disobedient.

Certain things are also due from one creature to another, which we call duties. The fitness

of these duties arises from the powers, capacities and qualities, which creatures respectively possess ; from the relations they bear to each other ; and from the tendency of their actions to produce happiness or misery. The justice of God hath disposed him, to enjoin upon us all those things, which advance the well-being of others ; and to forbid whatever is destructive to their true interest. As moral Governor, he judges every creature, and will appoint a fit reward to all. As he was just in his counsels, which appointed the existence of intelligent beings, and gave a law for the direction of their actions ; so he is the same in his providence, to encourage what is most fit, and to punish the things which are improper and injurious to the best interests of his kingdom at large, and to any creatures in particular.

The justice of God is infinite and commensurate with his other perfections. His knowledge and wisdom enable him for ever to see what is best and most fit. The want of justice in creatures, sometimes arises from an ignorance of what is right ; but it cannot be so with the infinite God, who is the creator of universal being, with all its conditions and powers.—He who hath knowledge to create, must have the same to dispose of things, in the best manner and to the most righteous ends. His power enables him to do whatever he sees to be most just, for he can do all things and no cause can disappoint his purposes. The justice of God, must therefore be infinite.

All the objections, which men make against the divine government, and their private uneasiness under its appointments, is sinning against such righteousness, as a holy universe of creatures will for ever admire.

The divine justice is unchangeable and will continue the same for ever. God cannot be tempted with evil to change his purposes, or in any respect depart from the equity of his nature. Weak creatures may act from selfish principles ; but this cannot happen in an infinite Being, who hath all in himself, and from whose will all created things proceeded.

As the justice of God is essential to his nature, and arises, necessarily, from the power, wisdom and knowledge which he possesses ; the same laws of righteousness, which are given to men, must be universal. There can be but one moral law for intelligent beings. Of whatever order or rank creatures may be ; whatever may be their powers of acting and capacities for receiving ; whatever world they may inhabit, whether it be earth or Heaven, or some other mansions in the universal dwelling ; through the whole, the commandments of the great Creator must be righteous and just. Through eternity, the practice of these virtues will receive the protection, and the neglect of them, the frowns of him who made all things.

How awful ! How venerable is justice ! It is the essential nature of the Creator, the first principle of his government and a law unto all who exist.—How great the contrast, when in our contemplation, we rise

above this little, this unrighteous world ; which is filled with iniquity, with principles and actions most unjust ; and approach the throne of infinite justice, to contemplate his nature and his counsels, his government and works. How wonderful ! to behold a universe, by its immensity worthy of the infinite Creator ; under the direction of his righteous providence, under most equitable laws, the same which sinful men presume daily to violate. How glorious is the sight of ten thousand times ten thousand, and thousands of thousands, happy in their obedience and worship. The contemplation of these things, should make the unjust man tremble ; and wean the affections of the good, from a state to which we all become too much attached. The presumptuous sinner ought to reflect, that every transgression is against that justice, which is the glory and blessedness of God himself, and the happiness of the whole kingdom of intelligence. If men conceived these truths properly, they would not think so lightly as they do of divine justice. If there be any thing, which in itself ought to be awful, to all who do not their duty ; it is the divine righteousness in company with infinite knowledge and power. There can be no hiding from the Lord's sight, no resistance to his power to set aside the determinations of his justice.

To set aside his justice would be to deny himself and give up general happiness, which no wise or good man can wish him to do. Which leads me to observe,

Justice is absolutely necessa-

ry for the preservation of order and happiness.

If there were wise reasons for creating the rational family of God ; the same will for ever continue to be reasons, for the support of justice and judgment. The existence of creatures would be a necessary evil to them, if the Lord were not righteous. A want of order, and of a regard to the rights of other creatures, must produce the most extreme wretchedness. We may be convinced of this from what we see, in the things of our own experience and observation. So far as injustice prevails, unhappiness spreads. There is not an unjust action to be conceived, which hath not some miserable consequences so connected, that art cannot separate them. All the contentions of the world ; all the frauds of private life ; all the distrusts and jealousies of men proceed from injustice of some kind. If men were in the actual practice of all that injustice, which in the nature of things is possible, they would soon call on the rocks and mountains to fall, both to hide them from the face of God, and to deliver them from insupportable misery arising from the very nature of their own deeds.

Every attribute of the Godhead is as necessary for the happiness of his creatures, as it is for the glory of his own name. Every virtue of religion, conduces to the peace of mind in their own private exercises, and in their connexion with other creatures. Without the moral virtues, which are enjoined and protected by



divine righteousness, the social powers of the mind would be a never-ending inlet to pain. Man would be the necessary enemy of man ; he who is now a kind brother, would be a tormentor ; both the name and existence of blessedness would be unknown. A revelation from God informs us of two different states beyond death ; one of perfect happiness, the other of complete misery. The reader hath doubtless many times, endeavored to conceive, from what causes, conditions of such infinite difference should proceed. He may sometimes have thought, there must be some source of happiness and pain, with which the mind at present is necessarily unacquainted. It is possible there may be such, but it is not very probable. We are, at present, made acquainted with sources, sufficient to produce, both the blessedness of Heaven, and such punishment of the ungodly, as is threatened. Let sinful beings, in a great number, be brought into the most intimate connexion ; let all restraint from God be withdrawn ; let them be destitute of every virtuous principle, and filled with enmity and injustice, with constant opportunities for mutual injury ; there would need no other tormentors for the awful misery denounced. If to this there be added, other sources of pain which we may now very well conceive ; the upbraidings of conscience ; a sight of God's justice in his nature, government and law ; with a certainty that neither his power or grace will interpose to deliver, and that the condition must be eternal ; these are abundantly sufficient

to fulfil all the threatenings of infinite truth.—In like manner, sufficient sources for the blessedness of heaven, may be now conceived by experience, or from revelation. The blissful communion of holy minds ; the perfect exercise of every grace ; the pleasure there is in obeying God ; a sense of his love diffused in the soul ; with an unceasing sight of his glory through the medium of his works in nature, providence and redemption, will constitute a Heaven equal to all the promises of his grace.

The infinite justice of God is necessary to constitute him a good being. If God be love, he also must be truth and justice. What may we suppose would be the purposes of infinite love ? Nothing less than the production of the greatest and most widely extended happiness. But we have just seen that happiness cannot exist without justice, in a state of Society. There is such inconsistency in the desires of a sinful heart, that they can never be practically fulfilled. If there were no law enjoining moral virtue, and no judge to pronounce a sentence of punishment ; on their own principles, the sinful could not be happy ; nor could they reconcile their desires one to another. They are possessed of a social nature, and knowing that this is a principle source of happiness, will wish to indulge it. At the same time, they desire liberty to be unjust, to do that to others, which they would not have done to themselves ; and to enforce the exercise of rights, and powers, that would be intolerable.



ble to them in any other hands beside their own. It is something more than the just nature of God, and the just requirements of his law, which renders them unhappy creatures. The seeds of wretchedness are in their own principles, and must spring up into a harvest of pain, coextensive with their operation. Why doth the Lord our God love justice? Why hath he given a law of justice? And why hath he threatened his awful displeasure to the unjust? Because he is the friend of happiness; and there are no other principles on which it can be preserved in society. In the same proportion as God is love, a characteristic name by which he hath called himself in his word, he will adhere to the justice of his law and of his government, in executing punishment on the wicked.

The view we have taken of God's justice, as an essential perfection of his nature, shews us the necessity of an atonement for the forgiveness of sin, and the restoration of transgressors to the privileges of his kingdom. The design of an expiation or atonement for sin, was not to make God a good being; for he is essential goodness itself. It was to make forgiveness consistent with unchangeable justice, and with those righteous principles, which must be maintained in all their strength and glory, or the universe itself would probably fall into a state of confusion and wretchedness. If, after the apostacy of man, God had received sinners to his favor, and treated the rebellious as he did the innocent, without any means

to evince his own rectitude, to a universe of beholding creatures; it would have taken away the grounds of confidence in his government. It would have made the law an uncertain thing, and destroyed a motive to obedience, which must ever be a principal one with all rational minds. No trust can ever be reposed in a supreme Governor, who treats the good and the evil alike; unless some high means are used, to shew the stability of his own moral character, and of the just principles on which his law and government stand. The infinite justice of God, which appointed an awful penalty to the law, is not a perfection which delights in the misery of punishment; for there is no such disposition in his glorious nature. "I have no pleasure, saith the Lord, in the death of the sinner;" by which is meant the death of eternal pain. His justice is exercised on general principles, to prevent misery, to save a holy universe of blessed beings harmless, and teach them the awful consequences of rebelling against the moral principles, under which they were brought into existence.

The high means used to display these truths, for the salvation of men, are contained in the gospel. Means, which no wisdom could devise; no power or goodness could execute short of what is infinite. Here in the gospel is the treasure of the wisdom and goodness of God. His Son came into the world and died. He became a sacrifice to justice, that grace might give salvation to sinners. That it might appear

God remains holy and just in the very act of justifying the ungodly. The law is magnified and made honorable, when it is seen, that a Saviour of infinite dignity endured the curses which it denounced. It appears that God still approves, and will for ever maintain in high honor, all moral precepts and principles on which his government is established. The unchangeable holiness of the supreme Governor, and the inflexible truth and purity of his purposes shine more brightly, in the gospel, than they could ever have done, by an execution of the full penalty of the law, on every delinquent. The highest glory, which justice ever received, was on the cross of Christ. The greatest evidence which can be given to the innocent angels of Heaven, and the pure intelligences of other worlds, if such there are; probably will be drawn, through eternity, from the method of men's salvation in the purchase and application of redeeming grace. How great ! how commanding of belief the evidence, that God is true and just ! On the one hand, a multitude of miserable creatures, righteously suffering the demerits of their sin ; on the other, a Saviour, who thought it no robbery to be equal with God, suffering a death of most extreme pain, to expiate for the offences of men. To contemplate the subject seriously must fill every mind with astonishment, reverence and love. After having understood these things as they may be understood here on earth, by candid enquiry ; how little, how petulant and perverse,

the objections of infidels appear ! When they enquire, If God be good, why doth he not save men, without the costly price of a divine sacrifice, as Christians pretend ! The well instructed Christian, when he hears them say this, pities their ignorance ; but especially he deplores the pride and enmity of their hearts, against a work, which God esteems his greatest glory, and most declarative of his infinite wisdom and rectitude.

Have not some of those who read, been prone to conceive the justice of God a disagreeable perfection ; and turned their attention away from it as an unpleasant subject of meditation ? Thousands of men have done it. We know, that it is possible, such an apprehension may partly proceed from very incorrect doctrinal opinions ; but there is reason to fear the principal cause is a convinced and guilty conscience ; a dread of being condemned to suffer what infinite justice will appoint, as a proper and an eternal punishment for continued impenitence. It is true that justice will be a disagreeable subject of meditation, so long as men have a prevailing fear, that they must be punished. But surely, all these are sinning wilfully against their own good, who continue in the practice of sin, under the pressure of such conviction. It is practically saying, I love my sins so well, and duty is so unpleasant to my heart, I will sooner risk the awfulness of vindictive justice, even when executed by an Almighty arm ; than turn from the one, and practise the other.—An honest and good

mind will admire the justice of the Lawgiver, as much as his grace and mercy ; indeed will know that they cannot exist apart.—Rules of trial are necessary, for determining whether or not, our state be safe through the grace of God in the gospel.—The subject affords one.—While it is by grace, and wholly so, that men are redeemed ; none can share in the redemption, until they see the strict justice of God in their condemnation by the law, and that his character therein is glorious. This must necessarily be the case, for none can be happy in the enjoyment of God, as the redeemed are, so long as their minds are contending with the justice of his nature. A. Z.



*The Necessity of a Revelation to assure Men that Sin may be forgiven.*

**I**N the last Magazine, I attempted to show, that a revelation is necessary to instruct sinful men in the moral character of God. It is equally certain, that without the Christian Scriptures, it never could be known with certainty, whether sin might be forgiven, and the transgressor restored to the favor of his Maker.

Suppose, that men without the Christian revelation, could be certain the soul would survive the body and exist for ever : suppose they could by natural evidence, learn the moral perfections and infinite holiness of a supreme and eternal Creator and moral Governor of the universe : suppose they could

attain a just knowledge of the principles, on which the divine government of creatures is conducted ; of the moral law in all its strictness and extension ; still, all this knowledge would only prove them to be guilty and miserable creatures, and without a revelation of divine grace in the gospel, would leave them under the reigning power of sin, and a sentence of punishment. In such a case, their own consciences would pronounce and execute the sentence ; and the further reason went in discovering the holy nature and government of God, the more inexcusable sinners would find their own state. That this is the case, the following considerations show.

Men are sinners.

In whatever manner we come to a knowledge of the law, whether by our own reasonings, from natural evidence of the divine character and of moral right and wrong, or by a revelation, or by both ; the fact remains the same, that men have transgressed and are guilty.

That men are sinful creatures few have denied ; and their difference of opinion, on this point, has been concerning the degree and extent of sin ; or concerning the sinfulness of particular actions and dispositions ; and hath not gone so far as to deny some degree of depravity and guilt, as a thing common to the human character. While sinners endeavor to exculpate themselves, they are ready to criminate their neighbors and the race to which they belong.—Although they are easy concerning the consequences of their own sinfulness, and forgetful of



divine justice ; they are afraid of the sins of others, and by their conduct show they have a general distrust of human nature. Hence, men in a state of nature, so universally consider each other as enemies ; hence also in a state of society, arise all the bonds, laws and institutions, which they construct as a barrier against the sin of others. This shows a general conviction that all men are sinners and guilty. Their consciences accuse as well as excuse. If there be any so erroneous as to deny the existence of sin in human nature, we must consider them as made distracted, on this point, through the forebodings of their own guilty consciences, and revolting against the general opinions of all ages, nations and places.

If there be this general conviction in the human mind, that men are sinners, we must suppose they are sinful and guilty in the sight of God, who made and holds them under his own government. We have no right or reason to suppose that a general conviction is erroneous.—Neither can it arise from selfish prejudices of the heart ; for these would operate to reject, rather than confess the doctrine. If it be a fact that men are sinners, they must be thus esteemed by him who hath infinite knowledge, wisdom and justice. He who made them must know their actions ; he who upholds their being must be acquainted with all their motives, desires, dispositions and passions ; he who made the ear and eye must hear and see ; he who ordained and created those relations, from which the

obligation to virtue arises, must know whether men act agreeably to them ; he who gave the law, must esteem men guilty for transgressing it. An infinite being must not only have a general knowledge of human depravity ; but by the fulness of his natural and moral perfections, be acquainted with every sin, and the time, manner and circumstances under which it is committed, so that men must appear more sinful and guilty in the sight of God, than in the judgment of their fellow sinners, who are unacquainted with many circumstances which aggravate iniquity. The gospel of Christ is our only evidence, that a holy God will forgive sin, and receive any of his guilty creatures into favor.

The fact is plain that men are sinners, guilty and deserving of divine displeasure ; and there is no evidence God will ever forgive, but that which arises from a revelation of grace. It is just they should be punished, by being left to the reigning power of sin in their own hearts ; and leaving them for ever under this, would be the same as consigning them to eternal misery. Neither is there any natural evidence that justice can be reconciled to the remission of sin. If it would not be unjust in God to leave sinners to themselves, natural reason alone never can determine he will not do it.

Further, Misery which is the punishment of sin, already is commenced. When sin began, misery followed it, and hath continued to increase with equal spread as sin hath prevail-



ed. Sin makes men miserable in body and in soul. In the exercises of their own minds and passions, in the accusations and forebodings of their own consciences, in the connections, relations and intercourse of society, in their meditation on a Supreme Deity, his providence and government, and in their dread of futurity. That this is a world, a life of unhappiness none can deny ; and tracing out the cause, it is all resolvable into the sin of men. The punishment is therefore begun ; and what natural evidence, without the Christian revelation, have we that it will not continue.

As it is disagreeable to anticipate future unhappiness, without a gospel, men may fancy, and may hope many favorable things to themselves ; but after all, these are only conjectures. They are the offspring of their own wishes, which is far different from a sound judgment built on sufficient evidence.— They may hope that God will pity ; but what reason have we to determine, there is such a thing as divine pity, towards those whom justice condemns ?

They may say God is good, and no one will be disposed to deny this ; but where, except it be in the scriptures, is the evidence, that a good being will spare those, who have deserved the marks of his displeasure. It is the goodness, as well as the justice of God, which determines him to chastise sinners, so long as they remain unholy and disobedient.

On the most thorough inquiry, the gospel of Jesus Christ, contained in the holy scriptures, appears to be the only evidence,

that punishment can be remitted, and transgressors restored to a life of immortal blessedness.— All the favorable opinions and hopes of those, who reject the holy scriptures, are without authority, and the result of a heart prejudiced in favor of sin ; at the same time, unwilling to suffer the forebodings of a just punishment. How great, how blessed the privilege we enjoy in a revelation of grace, which assures us both of divine mercy, and the means by which the Lord may be just and the justifier of the ungodly ! This gospel teaches us these treasures of wisdom, by which the infinite holiness of God is glorified, in the forgiveness of sinners, through the merits and blood of Jesus Christ.

Suffer me to mention another difficulty, which can be removed only by the Christian revelation. If it could be known that it is consistent with the glory of God to forgive repenting sinners ; how, without the Christian revelation, could we be assured of those aids of the Spirit which are necessary to assist us in repentance. A fear and dread of the punishment of sin, are essentially different from repentance ; the former is produced by the prospect of punishment ; but the latter is a moral change of heart, by which it dislikes those things, which were before delightful. This moral change of heart never takes place without a divine operation in the soul. It is the gospel only, which gives us assurance of this divine aid, purchased by the blood of Christ, and given in the influences of the Holy Spirit. Men are dead in sin, they abide both

under spiritual death and the holy displeasure of God ; and it is only by the revelation of his grace, that prospects of immortal peace and holiness are come to our knowledge. Without the holy scriptures, ignorance on all moral subjects and our eternal well-being would have overspread the earth.—Crimes, and depravity unrestrained, would have made the world a dwelling place of misery. And whatever knowledge, in these interesting subjects, reason acquired, would have served only to increase the forebodings of a guilty mind.

The privilege we have in the holy scriptures is inexpressibly great. It is these, which teach our moral obligations, arising from the infinite nature and will of God, and our relation to him as a Creator, and to men as our brethren. The scriptures describe those virtues, which are the duty, the safety and the happiness of the mind. These instruct us in the being and character of the Almighty, who made and preserves, and who will finally judge men and appoint their eternal condition. In these we find a perfect law, and such a scheme of government, as is glorious for God, and safe for all his holy creatures. And although death is constantly removing men, and so far as our senses can determine, bringing their existence to a close ; we find assurance of a future life and blessedness to those who obey, that the soul survives, the body shall be raised, and that they shall exist in union for ever. Men are sinners and guilty ; their own consciences condemn them, and human rea-

son alone, can give no assurance of forgiveness with God, or deliverance from the reigning misery of unholiness ; but in the gospel, we learn the grace of God, through our Lord Jesus Christ, that he will forgive the repenting sinner, and accept those who were enemies, to become his sons, and bring them to an incorruptible inheritance. By the scriptures we learn, that the influences of the Spirit are purchased and offered to all, who sincerely call for his gracious aid. Here also the rewards of another world are very fully described. Let every reader love and search the oracles of truth. C. W.



MR. EDITOR,

If you believe the following thoughts to be just, please to admit them into the Magazine.

*Thoughts on the time in which we live, as it is described in the word of Prophecy.*

WE live in an eventful period of time. The rapid population of America, with its increase in wealth, arts and science, exceeds any comparison which can be found in the history of the world. A field of immense extent is thus opening for the increase of the church of God. Several thousand churches are erected, for the worship and praise of God and the Redeemer, where the whole was lately a wilderness, uncultivated and inhabited only by heathen savages. A great territory is still open to receive inhabitants, arts and Christian

knowledge. This vast region, from the Atlantic to the Pacific Ocean, and extending nearly from pole to pole, judging from the course of past population, will be filled with inhabitants, within one century from the present time. The millennial glory of the church, which was but partially believed in a number of the first ages of Christianity, is now understood to be comparatively near. All the denominations of true Christians, although differing in things not essential to religion, are become agreed in their belief of this event, on the evidence of innumerable prophecies, which are expressed so plainly, they cannot be misunderstood. Within the limits of Christian lands, it is only Infidels, people of no religion, and the apostate Romish church, which withhold their assent.

The discovery and settlement of this new half of the world, is a mighty preparation in providence for the speedy fulfilment of the prophetic promise, "that the whole earth shall know and worship the Lord, and be filled with his praises." In the opinion of those, who are best acquainted with prophetic scripture, it does not clearly appear, that the inhabitants of this country have any distinguished part to act in the dreadful revolutions, which must antecede the state of millennial peace; yet they must be included in those general prophecies, which speak of all the inhabitants of the world as professing the true faith. Therefore the things which have taken place here, ought to be viewed, as a remarkable preparation, in prov-

idence for the final and peaceful state of the church on earth.

Although we are a new, yet we have become a wicked people; and every wicked people, whether it be prophetically foretold or not, must expect the judgments of God, to purify and prepare them for greater effusions of his grace. By far the greater part of the prophecies, relate to that portion of the world, which is included within the limits of the ancient Roman empire. Within these limits, no part of America is found; but it is worthy of consideration—the native Indians being excepted; we are all descended from those nations, which must drink, and are now beginning to drink, a bitter part in the cup of divine vengeance. So far as we imbibe the infidel principles, and practise the immoralities of the parent nations, we must become the subjects of divine judgments. The dereliction of moral and religious principles will create those plagues by which God punishes men. The prevalence of faith and piety, produces every national and private blessing. It is unquestionably true, that the period is commencing, in which God hath said, that he will bring the wicked nations of the world into judgment, beyond what he hath done in any former age. Although the vials mentioned by St. John, and which are now running, may probably be limited to the bounds of the ancient Roman empire; there may be other vials in the treasury of divine wrath, which are not particularly noted by the holy prophets. If we become an apostate people; if ungodliness, an op-



position to the Spirit ; a denial of the true divinity of Jesus Christ, with such practical vices as follow these principles, become predominant, and form our national character, we must suffer the plagues of heaven. Before the blessed state of peace and general holiness takes place, there must be such displays of punitive justice as will be long remembered in the earth. These judgments, in fulfilment of the prophecies, will be a completing evidence for the truth of the scriptures.

It is a question anxiously proposed by many, Are the American people to partake deeply in the judgments, now inflicted on the old world ? The answer to this question, must depend on our Christian and moral character. Those who can foretell what that will be, for the next half century ; may determine whether we shall be a preserved or a desolated people. The past times of ignorance God winked at, in comparison with what he will do from this time forward. Many are running to and fro ; knowledge and the evidence for Christian truth is increasing in a surprising manner. The events which have been rolling on in rapid and awful succession, for these last twenty years, have done more to open the mysterious page of prophecy, than the whole which took place for many centuries before. It is now become a greater sin than heretofore, to doubt, or resist the truth. " The wise shall understand and fear the Lord ; but the wicked shall perish in their ignorance." Every friend of his country, who wishes it may escape the judg-

ments of heaven, will appear as a friend of religion, of a sound faith, and pure morals. If the partizans in politics were as desirous and as active to promote piety, as they be to strengthen their own parties, it would be a happy omen of national preservation. Or if they would only open their eyes, and candidly compare the present state of the nations, with the prophecies of God's word ; it would have a tendency to cool the spirit of party. It was not the design of the Spirit of God to predict future events, so that they could be accurately understood, until the great acting parties to whom they related were formed ; their principles and purposes developed, and the accomplishment of what is foretold far advanced. This is now actually the case. When we look on the contending powers of Europe, we see the parties formed, which are very particularly designated in the prophetic scriptures, by their own appropriate names ; their characters are marked ; their principles are avowed ; and there is every reason to think these parties will continue, until the awful catastrophe of destruction to the enemies of Christ's kingdom, which will take place before the introduction of the millennial state of the church.

To those who wish for a learned and judicious exposition of these prophecies, two treatises, written by the Rev. *George Stanley Faber*, must be recommended. One of these is entitled, " A Dissertation on the Prophecies relative to the great period of 1260 years," &c. The other, " A general

and connected view of the Prophecies, relative to the conversion, restoration, union, and future glory of the houses of *Judah and Israel*," &c. A perusal of these volumes must enlarge the views of every Christian, on the work of God now in the earth, and be a source of much pious entertainment. No one can be esteemed an accomplished Theologian, for the present day, without a general knowledge of these subjects. This enquiry ought not to be confined to the ministers of religion. Every man of science may derive great benefit to himself, and new evidence for the truth and value of our holy religion. One reason, why many think the prophecies inexplicable, is the premature application that hath been made of them. Many, in attempting to explain the ancient prophets, have become prophets themselves; and the event hath proved their conjectures to be false. Those who go before the providence of God in opening his word, must expect to fall into error. But it is far different when the prophecy hath begun to be fulfilled. In such cases, the providence of God is a key to unlock the mystic page, and a much safer opinion may be formed of the event. The church of God is deeply interested in the present state and designs of the nations; indeed, it is to prepare the way for her final prosperity that the Lord is traversing through the kingdoms in his wrath. A just view of the accomplishment of the prophecies in the present time must materially affect men's views on all religious

and political subjects; it must be a solemn antidote to infidelity and every kind of ungodliness. It must be a warning to the divine and the politician; to the former, that he depart not, through complaisance, to the speculations of philosophy, from the doctrines of our divine Lord; to the latter, not to adopt civil systems favorable to licentiousness in opinions and practice. The time is near, when Christ, the king of Zion, will break, with a rod of iron, all the people, who will not allow him to be Lord in heaven and in earth. If there be any portions of this country, which must have a larger share than others, in the plagues of the present day, it is probably those who deny the divinity of Jesus Christ. For denying him this honor at his first advent, the Jews have suffered a long vengeance; and those who are guilty of a sin similar in its nature, must suffer a sore destruction, at his second advent, to punish the apostate nations. He must be made known as the God of the whole earth, either by the punishments of his justice, or by the praises of his people.—By the signs of the times, which are now apparent, all the wise will be influenced to watch and pray.—The ministers of religion should cease not, to lift up their voices as a trumpet, until all the people have received a warning; and the civil ministers of justice, should exercise the powers committed to them, for the suppression of such vices as provoke the anger of the Lord.

VERUS.

## Religious Intelligence.

### Bible Societies.

WE are highly gratified to have it in our power, to acquaint our readers from time to time, with the success which has attended the various Bible Societies, in this and other countries.

It cannot but afford the greatest pleasure to every benevolent mind, to see the scriptures opened to the perusal of the ignorant and unenlightened; for "in them we think we have eternal life." If we act in consistency with this belief, we shall not only search them daily ourselves, but make cheerful and constant exertions to spread them among those who are perishing in darkness; that they also may learn their testimony of Christ, and find through him the way of salvation. Though Christians have made many and judicious exertions, to make known to their fellow men the gospel of truth; yet none ever afforded so rational a prospect of abundant reward, as those which are now made by the numerous Bible Societies.

Missionary labors are by no means to be undervalued.—They are immensely important in the glorious plan, which the Almighty is constantly executing, for the conversion of sinners to himself.

To arouse the attention and awaken the curiosity, are no less necessary, to effectual instruction, than to present the demonstration of truth. Yet after all that can be done, by preaching and exhortation, it

is from God's revelation of himself in his holy word, that we are to learn his character and what he requires of man. And so plain are his instructions given, "that he who runs may read," and tho' a fool in worldly science, may find in the scriptures the best exposition of their profoundest truths.

The present is indeed a wonderful period. Wickedness walks undismayed abroad, and the love of many waxes cold; so that the good man cannot but weep, when he beholds the waste places of Zion.

But under the greatest trials and distresses, the church has unusual sources of consolation. Never was there so much reason to believe, as at the present time, that the predictions of scripture will soon be fulfilled, by the bringing in of the Jews with the fullness of the Gentiles. The hearts of many are opened, to contribute to the instruction and enlightening of those, who have never heard the glad tidings of salvation. While the treasures of the wealthy are drained, to add to the flames of war, which desolate the earth, great sums are appropriated to distribute the bread of life, to those who may hunger and thirst after righteousness. They, of almost every language, are beginning to read, in their sublime simplicity, the truths of revelation; and the poor, in Christian countries, have the gospel indeed preached unto them. We can conceive no other way, in which the kingdoms of this world, will become the kingdoms of our Lord, than by distributing among them, in their own lan-



guages, the sacred scriptures. If our fathers have neglected to instruct the heathen in divine truth, let not their remissness be chargeable on us. But let us use the wealth entrusted to our care, to accomplish the most benevolent and important purposes, that we may be able to render a good account of our stewardship, and of the talents committed to our charge. In illustration of these remarks, we recommend the following reports, to the candid and serious perusal of our readers:—

---

*British and Foreign Bible Society.*

THE Annual Meeting of the British and Foreign Bible Society was to take place on the first day of May. We have not yet seen their Report; but we understand that the charities of this great parent institution for the last year amounted to more than a hundred and thirty thousand dollars.

---

*Liverpool Bible Society.*

WE are truly happy to observe that an auxiliary Bible Society has been formed at Liverpool. A requisition having been presented to the Mayor, signed by *all* the clergy and a number of respectable gentlemen, a meeting of the inhabitants was accordingly called by him at the Town Hall, the 25th of March, to consider the propriety of forming such a society. The Mayor himself presided, and explained in general terms the object of

the meeting. The Rev. S. Renshaw and the Rev. H. Roughsedge warmly recommended the object to the support of all present; and the three secretaries of the parent society, who attended, successively addressed the assembly with their accustomed ability and effect. An auxiliary Bible Society was formed on the basis of the regulations adopted by the British and Foreign Bible Society, of which Earl Derby has accepted the presidency. The Mayor and the Rectors of Liverpool were appointed Vice-Presidents; and the Rev. James Hamer and Mr. Samuel Hope undertook the office of Secretaries. A large sum was immediately subscribed.

---

*The Third Report of the Bible Society of Philadelphia, read before the Society, May 1, 1811.*

THE managers of the Bible Society of Philadelphia, in executing that part of their chartered trust, by which it is rendered incumbent "that they lay annually before the society a statement of the issue of their labors with respect to the objects of the society," find, at this time, a lively pleasure in the performance of their duty. The year past, though it has not been marked with any event or occurrence of great magnitude or interest in the concerns of the society, has notwithstanding, been distinguished by that uniformity of happy results in the management of our ordinary business, which enlivens hope, animates exer-

tion, and dictates gratitude to the Author of all good.

Early in the last summer the managers were informed that in some few instances, the charity of the society in the gift of bibles had been abused, by their being offered for sale, or pawned for other articles. From the first it was foreseen that it would be impossible entirely to preclude this evil, because it is incident to the very nature of all charities. But though a greater measure of the evil than had been anticipated was not discovered, yet as every instance of the kind is not only an act of flagitious wickedness in itself, but has a most unhappy influence in discouraging contributions to the funds of the society, the managers felt themselves peculiarly called on to do all in their power to prevent a repetition of these acts of fraud and impiety. They accordingly divided the city and suburbs of Philadelphia into districts, appointed a distributor of bibles in each—directed that the most particular inquiries should be made into the character of those who should apply for bibles; that, as far as practicable, the dwellings of applicants should be visited; and in a word, that the best endeavours should be used, before a book was bestowed, to ascertain that it was likely to be applied to its proper use. Since the adoption of these measures no cases of the specified abuse has come to the knowledge of the managers; and few, it is believed, will hereafter take place in the city. Precautions, similar in their spirit to those employed by the managers in

Philadelphia, but varied in their application as circumstances may require, will, it is hoped, be used by all those who distribute the scriptures in the various parts of the state. Care, indeed, should be taken not to discourage, but rather to invite applications, from those who need, and who will duly prize the gift of a bible: but all proper means should certainly be devised and employed, to prevent impositions and to detect impostors. Yet, after all, the managers are still of the opinion, which was expressed in the first address of the society, that though the guilt of the frauds contemplated admits of no palliation, yet the favorers of this charity ought to be less influenced by the apprehension of them, than perhaps in any other concern; for though a bible may be improperly obtained, yet “wherever it shall be found, it will be a bible still; and it may teach the knave to be honest, the drunkard to be sober, and the profane to be pious.”

During the last year, the managers have distributed one thousand eight hundred and fifty-eight bibles and new testaments.

The whole number of bibles and new testaments distributed by this society, since it was organized about two years and a half ago, is five thousand four hundred and twenty two. And as it has been a rule of distribution from the first, not to give a copy of the scriptures where one was already possessed, and as very many of the copies have been for the use of families, there is reason to believe,

that through the immediate agency of this society, words of eternal life are now read or heard by at least eight thousand souls, who three years since, were strangers to this inestimable blessing.

It will, no doubt, be gratifying to the society to be informed, that in the course of the last year six additional bible societies have been established, in various parts of the United States. The whole number which now exists in the American union is fifteen. The most perfect cordiality subsists among these sister institutions; and as our society was first established, we have been honored with addresses and applications from the most of them, inviting us to correspondence, and to make known the result of our experience and our methods of conducting business. It has given us pleasure to communicate whatever information or assistance we had in our power. In some cases we have acted as their agents, to effect an advantageous purchase of bibles; and we have also been able to furnish them with a few copies in the French, German, Welsh, and Gaelic languages, which they could not otherwise have obtained, without waiting for an importation from Europe. At the suggestion of one of these societies, eighty copies of the Gaelic bible, at cost and charges, have been furnished to a Scotch settlement in the State of North Carolina.

In their last report, the managers announced to the society that a set of stereotype plates, for the printing of the bible in

English, had been ordered from Britain. Those plates have been preparing, with all practicable expedition, through the year past; and by information some time since received they are supposed to be now completed. If the importation of them shall be permitted, they may be expected to be in use in the course of the current year: And then we shall have the pleasure of furnishing copies of the scriptures of a superior kind, at the lowest rates, not only for our own use, but for the accommodation, as far as it may be desired, of all our sister institutions in the United States.

The heavy expense of the stereotype plates, and the purchases made of bibles for the supply of the constant and large demands which have been made for them, have rendered it necessary for the managers, during the year past, to use their best exertions to increase the funds of the society. Applications for contributions have accordingly been continued in the city of Philadelphia, as far as circumstances would admit. But the measure on which our chief reliance has been placed, has been a plan for engaging religious congregations, of various denominations throughout the state to make an annual contribution in aid of our funds. Many considerations seemed powerfully to recommend this measure. It appeared equitable that our country brethren should share with the citizens of Philadelphia in the expense, the pleasure, and the honor of this extensive and important charity. At the same



time it was manifest that if the system proposed should be adopted and continued, it would, without being burdensome to any, furnish a full and permanent supply of all the funds which the society would need.

But what was considered as even more important than all the rest, the plan recommended would erect a small auxiliary bible society in every contributing congregation, and thus insure a constant supply of the scriptures, and a discreet distribution of them, to every neighborhood in Pennsylvania. We therefore drew up and published, in the month of July last, an address to those congregations who may, in a sort, be considered as represented in this society, by having one or more of the members of their several communions placed in the board of managers. In this address the plan to which we have just adverted was fully detailed and earnestly recommended. Whether it will be generally adopted or not, remains yet to be seen. Some congregations, of different denominations, have already acted upon it with spirit and liberality.

(To be concluded)

---

*Charleston Bible Society.*

.....

*First Report of the Managers of  
the BIBLE SOCIETY of Charles-  
ton, So. Carolina.*

.....

To the Bible Society of Charleston,  
Convened on the first Anniversary:

THE Board of Managers, to  
whose care the important inter-  
ests of the infant institution

were confided, approach with affection and respect to lay before them, as the constitution directs, an account of the transactions in which the board have been officially engaged, since the time of their appointment.—

This service they perform with pleasure, under the influence of strong increasing evidence that the utility of the institution—an institution which carries the word of life to the abodes of ignorance and poverty, is great; and that in the piety and liberal spirit of its friends they have a source of abundant encouragement:—encouragement sufficient to excite vigorous exertions, and to secure perseverance in the use of all suitable measures for attaining the great object of their pursuit.

The funds placed at the disposal of the managers have hitherto been found adequate to the wants of persons residing in the state; as far as those wants have been known. But there is great reason to believe they are much more numerous and extensive than the board have yet been able to discover.

Measures were adopted by the board immediately after their appointment, to ascertain where Bibles could be procured on the best terms. They accordingly purchased 500 Bibles at Boston for \$ 320 20 cts.—one half of these were lost on the passage. Two hundred pocket Bibles, of Woodward's edition, were also purchased for \$ 167 42 cts. and seventy French Testaments for \$ 50 87 cents—French Bibles could not be procured.—The Testaments in that language were distributed amongst French inhabitants of

the city, who received them with expressions of the warmest gratitude.—Messrs. Hudson, Goodwin & Co. of Hartford, have politely transmitted to the President of the Society a copy of a neat and cheap edition of a Bible printed by them, which meets the approbation of the board.

All Bibles procured for the use of the Society are designated by an appropriate device, gratuitously engraved, the impressions taken and the plate presented by the late Mr. Thomas Coram. These impressions have been affixed to the Bibles in the same liberal manner by Messrs. John and Benjamin Crow. The books are deposited with Mr. John Hoff, acting in quality of librarian; who has undertaken, without any compensation, to deliver them as the managers may direct.

The distribution of Bibles engaged the next attention of the board. They instituted inquiries how far a donation of Bibles would be useful or acceptable among that portion of the Army and Navy which was in the vicinity of Charleston; and also, among the charitable institutions within the same range.

The result was, an immediate call for Bibles, as follows :

|   |    |
|---|----|
| For the Orphans in the Orphan-House,                        | 16 |
| For the South-Carolina Society,                             | 25 |
| For the Ladies' Society,                                    | 20 |
| For the St. Andrew's Society,                               | 12 |
| For the Fellowship Society,                                 | 6  |
| For the Soldiers and Sailors in the United States' service, | 72 |
| For the Catawba Indians,                                    | 36 |

The above calls for Bibles have been supplied, and hopes held out that similar supplies will be repeated from time to time, as may be required, and as the funds of the Society permit. The Bibles for the Sailors were distributed by Commodore Campbell, who reports, that they were thankfully received by the Seamen, and that a further supply will be wanted.—The Soldiers did not receive their quota until very lately. This has been owing to the ill health and general absence of Colonel Smith, their commander, with whom conferences on the subject were begun. The Bibles are now deposited with Capt. Armstead, who commands at present. He has expressed a wish that the distribution may be accompanied with religious addresses to the Soldiers at their different posts.

General Pickens, who forwarded a donation of fifty dollars, has been requested by the board to act as their agent in distributing Bibles.

|   |    |
|---|----|
| To him there have been sent (and more promised if required,)                                    | 36 |
| To Mr. John Graham of Williamsburgh, have been sent for distribution,                           | 25 |
| To Dr. John Belinger, for the same purpose,   | 25 |
| The managers, in their individual capacities, have reported the distribution of English Bibles, | 87 |

The board having received information that Gaelic Bibles were wanted for the use of the Scotch Highlanders, in North-Carolina, took measures for procuring them a supply; but their

intentions were anticipated by the Bible Society of Philadelphia.

An offer was made by the board to supply the children on the bounty of the German Friendly Society with Bibles. The offer was gratefully acknowledged, but declined, as they had resources in their own funds; but they requested, and obtained the agency of this board in procuring Bibles for the use of their charitable institution, with money advanced by its patrons for that purpose.

In addition to these measures for the immediate distribution of Bibles in the vicinity of Charleston, the board, at an early day, addressed a circular letter to respectable individuals throughout the state, accompanied with a printed copy of the Society's Constitution and Address to the Public; with a design to excite the citizens of South-Carolina to direct their attention towards the object of the Society's benevolent wishes. With the same intention they have, more recently, resolved to address circular letters to the different congregations of Christians throughout the state, requesting their co-operation; and particularly soliciting that they would severally appoint a committee of their body to act in concert with the board, in distributing Bibles amongst the destitute in their vicinity.

With the several Bible Societies in the United States, of whom the board have received regular information, a correspondence has been opened, in the style of brotherly affection; and in the same characteristic style of our holy religion, those

letters have been answered and these offers reciprocated.

The high rank, in a moral view, taken by the British and Foreign Bible Society in the exercise of truly liberal principles and extensive munificence, necessarily drew the respectful attention of this board. With that body, therefore, they commenced a correspondence also, and received in return a very friendly letter, breathing benevolence to men, and zeal for the Divine honor. This letter was accompanied by a donation of one hundred pounds sterling in aid of the funds of this society. For this donation suitable acknowledgments have been made.

By the Treasurer's account it appears that the sum of \$2,200 have been invested in 3 per cent. stock for a productive fund. That \$537 29 cts. have been expended for the purchase of Bibles and Testaments, and \$97 46 cts. for contingent expenses, leaving in the Treasurer's hands, besides the 3 per cent. stock, a balance of \$522 61 cts.

Reviewing the facts represented in the preceding statement as including the transactions and means of the Society, its present interests and future prospects; and the whole as connected with the operations of a Gracious Providence, which led to the formation of this Society, and have given success to the measures it has adopted, the managers feel themselves constrained to acknowledge the Divine goodness so displayed, with adoring gratitude; and consider themselves



justly authorized to congratulate the Society on the auspicious commencement of their labors.

It is also their earnest hope, that unremitted exertions will be made by the Society and the friends of religion at large, to accomplish the sublime purpose for which the Bible Society was formed: and that, under the continued smiles of Heaven, the means placed within their power, as directed by piety and applied by benevolence, will bring the most ignorant and obscure in our country to an acquaintance with the word of life—that divine light will thus be diffused abundantly in the regions of mental darkness—the religion of JESUS CHRIST be placed in an amiable light by the philanthropy and zeal of its professors—accessions of pious members be made to the Christian church, of persons, who, before, had been the sons of ignorance and vice—the riches and glory of Divine Grace be more amply displayed in our land—and a tribute of gratitude and praise be rendered to the Author of all Grace and Benignity.

Published by order of the Bible Society.

T. FORD,

*Recording Secretary.*



*Annual Meeting of the Massachusetts Missionary Society.*

THE twelfth annual meeting of the Massachusetts Missionary Society was held in Boston, on the 28th and 29th days of May last. The meeting was attend-

VOL. IV. No. 9.

ed by a respectable number of ministers, and other members of the Society. The exercises were introduced by singing the 72d Psalm, L. M. The throne of Divine mercy was then addressed in solemn prayer by the President; after which, the following report of the Trustees was read by the Secretary.

The Board of Trustees, agreeably to their duty as enjoined by the Constitution, respectfully submit to the Society the following report of their own transactions, and of the General Missionary concerns, for the year which now closes.

At the commencement of the year six missionaries were appointed by the board; the Rev. John Sawyer, for eight months, in such parts of the District of Maine as in his judgment should promise the most extensive usefulness; the Rev. Jotham Sewall, for six months, in the same District, the field of his labors to be left at his own discretion; Mr. Samuel Parker, for six months, in the western parts of New York; the Rev. Samuel Niles, for three months, in the State of Rhode Island: Mr. Harris, for three months, in the circuit of the Winnipisiogee pond, in the state of New Hampshire; and the Rev. John Lawton, for three months, in the state of Vermont. Two hundred dollars were appropriated towards the support of a mission, among the Wyandot tribe of Indians.

Not having received journals in detail from all our missionaries, it is found impracticable to make a report so complete as could be wished. But from a communication of the Rev. Mr.

W w

*Sawyer* we learn, that in fulfilling his appointment, he labored the greater portion of his time in the northern settlements between Kennebeck and Penobscot rivers ; particularly in the towns of Lincolnton or Garland, and Elkinston, where existing circumstances required, in his opinion, special attention, and peculiar exertion. "From the fifteenth of June last, to the twentieth of May instant," he observes, "I have been in the service of the M. M. Society 27 weeks and two days ; during which time I have administered the sacrament of the Lord's supper, and assisted in its administration, 5 times, twice to the church in Bangor and vicinity, and three times in Garland. I have admitted 4 persons into the church in Garland and Elkinston, baptized one adult and twenty-five children ; attended six funerals ; preached on the Lord's days, and upon all other occasions as opportunities offered ; attended conferences and church meetings as circumstances seemed to require, and distributed about 50 Bibles ; some of Dr. Watts' Psalms and Hymns ; some Primers, Magazines, Tracts, &c."

The abstract of the Rev. *Mr. Sewall's* journal is as follows. "I have spent 30 weeks in the service of the M. M. Society. In which time I rode nearly 2000 miles ; preached 256 sermons ; visited 236 families ; visited 13 schools ; held 17 conferences, two of which were church meetings for attending to the subject of discipline ; attended 5 prayer meetings, 2 weddings, 2 funerals, one association, one

consociation, and the annual meeting of the Maine Missionary Society. I also attended 2 church fasts, the annual state fast, one private fast, and 2 councils ; administered the Lord's supper 15 times ; admitted 5 persons to church fellowship ; baptized 4 adults, and 73 children. I visited about 45 destitute towns and plantations in the counties of Oxford, Somerset, Kennebeck, Lincoln and Hancock ; was generally well received, and attentively heard.

"Although the different sects of Christians prevail in some places ; in others, things have a more favorable appearance with respect to the cause of truth. Destitute churches, by the blessing of God on the ministrations offered them, appear to lie in a more prosperous situation than in times past. Although I have witnessed no very special attention to religion among them in general, and was ready several times before I closed my mission, to conclude that I should have occasion to complain, "Who hath believed my report, and to whom has the arm of the Lord been revealed !" Yet with abundant joy, and the praise of sovereign grace, I can now say, that there is reason to believe God was pleased to bless my visit to Waldoborough in March last, to the conversion of several souls. The last meeting which I held there, exhibited one of the most solemn and affecting scenes I ever witnessed. It proved the beginning of a reformation. The last accounts which I have received, state, that 16 persons in that place

have obtained a hope that they have passed from death unto life: and that others are under concern of mind about the awful realities of eternity."

From Mr. *Samuel Parker*, we have received the following communications: "During the 27 weeks of my missionary labors, for the M. M. Society, I have ridden 2412 miles; preached 184 times, attended ten conferences, and visited several schools. I have also visited families for the purpose of communicating religious instruction. I have been kindly received wherever I have been almost without exception; and generally have had full and attentive assemblies. Many have expressed gratitude for the benevolent attention of the Society in sending the Gospel among them, and expressed a desire for its continuance.

The missionary field is very extensive; but the laborers are *very few*. Though the enemies of the cross are numerous, and the adversary of souls appears to be engaged as if his time were but short; yet many things, which have an influence on the cause of religion, appear encouraging. Religion is more attended to, the ministers of Christ are more respected; and instead of curious speculations, the inquiry among the people, principally respects the nature of vital religion.—Missionaries have done much in the regions which I have visited towards promoting the settlement of ministers. Where Congregationalists, Presbyterians, Covenanters, Seceders, &c. meet in a new settlement, they consider themselves as so wide-

ly apart in religious opinions as to think it impracticable to unite in the settlement of a minister; yet they readily unite in hearing such missionaries as are sent to labor among them. This circumstance affords a favorable prospect of their uniting hereafter, in the establishment of the Gospel ministry.

Although I have not so many things of an encouraging nature to communicate as might be wished; yet if a kind reception from the people whom I have visited, more applications to preach than I have been able to comply with, and the hopeful conversion of some, be encouraging, you can have, gentlemen, no ground for discouragement in the great and good work in which you are engaged."

As no communication has been made by *Mr. Harris*, the Trustees are not able to state, whether he has performed his mission agreeably to his appointment.

From the Rev *Mr. Lawton's* account of his missionary tour and labors, we make the following communications: "I have performed missionary service, for three months, agreeably to my appointment. In this service I have visited 14 towns; two more than I visited the last year; which are Chester and Somerset. I find by my daily journal that I have preached 58 sermons; attended three funerals and 7 church conferences; visited 2 schools and catechised children on other occasions.—I have administered the Lord's supper 3 times; baptized 19 children and 4 adults, and received 14 persons to communion. I have visited the sick as



occasions offered, and families from house to house, as strength and time would permit. These visits I have considered as the most profitable part of my services ; since familiar and serious inquiry, diligent instruction, affectionate exhortation and prayer in family circles, have apparently arrested more serious attention than public discourses.

" The state of the missionary field in which I have labored is much the same as it was the last year, in relation to the call for missionary assistance. And I am happy in being able to state, that there appears to be so much fruit of my labors, as to encourage the hope, that by perseverance, much more will be received. Although of the towns which I have visited I cannot say so much as I could wish, with respect to the success of my labors ; yet in some of them the aspect of religion is favorable and encouraging ; particularly in Acton and Peru. In the former town a desirable revival of religion took place the winter past, when about ten persons gave hopeful evidence of being born of the Spirit ; and a considerable number more were impressed with a sense of their dangerous condition. Religion in this place, a short time since, was almost entirely neglected ; but the people now, when destitute of preaching, meet on the Sabbath to read sermons, unite in prayer, &c. and a number, who have not made a profession of religion have set up the worship of God in their families. In Peru, where, lately, a religious character was scarcely to be found, a church is now

formed, respectable in number, and sound in the faith ; and the people in general are well united in Congregational principles. They attribute their meliorated condition and encouraging prospects, chiefly to the instrumentality of missionary labors among them.

" I am almost every where cordially received, and a good degree of attention is paid to my ministrations."

The Rev. *Mr. Niles* was prevented, by an afflictive providence among his people, from executing his mission, excepting that he spent about a week in missionary labors. In this time he preached 6 sermons, and visited 22 families.

At the semiannual meeting of the board of Trustees, *Mr. Hubbard* was appointed to perform a mission of three months in connexion with *Mr. Samuel Parker* in the state of New York : but *Mr. Hubbard's* engagements were such that he could not comply with this appointment.

On the whole, beloved brethren, it is believed that the missionary interest under the patronage of this Society, and at large, is in as promising a state as it has been at any preceding period. We see no cause of discouragement. We are sacredly bound to persevere in the great and good work, in which we have engaged, and to unite with the multitude of the faithful followers of the Lamb in unremitting exertions to spread the savor of his name through the earth. Let us be alive. Let us be resolved. Let us add to, rather than diminish from, our exertions and sacrifices and

be more importunate at the throne of grace for a blessing upon them.

The Society having heard and accepted the report of the Trustees, proceeded in the business of the meeting.

The Officers of the Society, elected for the present year, are

Rev. Nathanael Emmons, D.D. Pres.

Rev. Jacob Norton, Secretary.

Henry Gray, Esq. Treasurer.

The President ex officio.

Rev. Daniel Hopkins, D.D.

Rev. Samuel Niles,

Rev. Samuel Spring, D.D.

Rev. Samuel Austin, D.D.

Rev. Elijah Parish, D.D.

Rev. Jonathan Strong,

Rev. Jacob Norton,

Rev. Samuel Worcester,

Deacon Isaac Warren,

Rev. Timothy Dickinson,

Trustees.

The public religious exercises, occasioned by the meeting, were attended in the Old South meeting house, where an appropriate and interesting Sermon was delivered by the Rev. Timothy Dickinson of Holliston, and a liberal contribution in aid of the Society, was made. The first preacher, for the next annual meeting is Rev. Professor Woods, the second, Rev. Joseph Emerson of Beverly. The following missionaries were appointed by the board of Trustees.—Rev. Jotham Sewall, for the year to labor nine months in the District of Maine, and three months in the State of Rhode-Island; Rev. Joseph Badger, for six months, in the region of Lake Erie, to labor half that time; Rev. Caleb Burge, for six months, in the District of Maine; Rev. Urbane Hitchcock, for four months, in the north part of Vermont, on the west side of the Mountain, at his discretion; Rev. John Lawton, for three

months, in the State of Vermont, on the east side of the Mountain; Rev. John Sawyer, for three months, in the District of Maine, in the towns of Garland and Elkinston, and in other places at his discretion; Mr. Samuel Parker, for six months, at the head waters of the Susquehannah and the Genesee; and Rev. Jacob Burbank, for four months, on the western side of Lake Champlain, at his discretion.

Henry Gray, Esq. of Boston, Treasurer of the Society, will receive taxes and donations to the Society; Mr. Samuel Tenney was appointed a receiver, in Newburyport; Rev. Brown Emerson, in the town of Salem and its vicinity, and Jeremiah Evarts, Esq. in the town of Boston and its vicinity.

### Wahabees.

[THE two apostacies, the Papal and Mohammedan, began at the same time, about the year 606, and were each to continue 1260 years. As it now appears, Infidelity, in the hand of a holy Providence, is the instrument of destroying the Papal; so it is probable, the same means will be used, by infinite wisdom, to bring the Mohammedan to its end.

The Wahabees are, probably, the Infidel power designed for this purpose.—As the Christians of this country are little acquainted with the origin and principles of this new race of Infidels, for their information we have selected the following from "FABER'S VIEW," &c.]

One great branch of *Mohammedism*, the *Turkish empire*, will be overthrown under the *sixth apocalyptic vial*, and therefore previous to the destruction of the *Anti-christian confederacy*, which will take place under the *seventh* : and, as for the religion of *Mohammed himself*, I cannot find any positive declaration that the professors of it will, in a national capacity, join the armies of the infidel king. Daniel speaks of it, as being, at the time of the end, broken without hand, (Dan. viii. 17, 25.) This expression is ambiguous: and may either mean, that it shall be (as it were) practically confuted and silenced by the manifestation of Christ, against whom Mohammed had presumed to stand up. (Compare Dan. ii. 34, 35, 44, 45.); or it may mean, that it shall gradually fall away to nothing by the desertion of its votaries, and thus die a sort of natural death. The exhaustion of the mystic *Euphrates* will no doubt greatly weaken it : and it is a remarkable circumstance, even in these eventful times, that a sect has lately made its appearance in the very country of the false Arabian prophet, which threatens no less than the destruction of his religion itself. The *Wahabees* are infidels ; and their numbers are daily increasing. Their opinions have been propagated near sixty years ; and they at length find themselves strong enough to take up arms in their defence. It is said, that they occupy the greatest part of the country which extends from *Medina* to the *Euphrates*. Their last exploit, of which we have recently received an account, shews their decided

hostility to *Mohammedism* in a very striking point of view.— Having reinforced their army from the desert, and having overwhelmed the whole adjacent country, they suddenly assaulted and took the city of *Medina* with infinite bloodshed and devastation. They set fire to it in various places ; destroyed the mosques, after having ransacked them of their valuable shrines and treasures ; and completely demolished the tomb of the prophet. Some thousands of females of the first rank were carried off by the besiegers into the desert, with a number of the principal male inhabitants. A troop of camels was also sent away with jewels and other treasure to an immense amount.

The following account of the *Wahabees* is given in a very curious work recently published by Mr. Waring :

The founder of this religion, *Ubdool Wuhab*, was a native of *Ujunu*, a town in the province of *Ool Urud*. Some have been of opinion, that *Moola Moohummud*, the son of *Ubdool Wuhab*, was the first person who promulgated doctrines subversive of the Mussulman faith. However this may be, it is certain that one or other of these persons was the founder of the religion of the *Wuhabees* ; and the name inclines me to believe *Ubdool Wuhab*. Both these persons were great travellers. They studied under the principal Mohammedan doctors at *Bussora* and at *Bagdad* ; and afterwards went to *Damascus*, where *Ubdool Wuhab* first began to avow his religious principles. The priests were alarmed at the tendency of his doctrines ; he was obliged



to fly from this city ; and, on his arrival at *Mousul*, he publicly supported the purity, excellence and orthodoxy, of his tenets. This new religion, which had sprung up in the midst of Arabia, excited the attention and roused the indignation of the orthodox Sheikhs, who could not bear the notion of the *Wuhabees* ridiculing with contempt the legends and tales which they so conscientiously believed. The *Wuhabees* are accused of professing the following belief :—*That there is one just and wise God ; that all those persons called prophets are only to be considered as just and virtuous men ; and that there never existed an inspired work nor an inspired writer.* A party of the *Wuhabees* last year (1802) attacked *Kurbulu*, celebrated among the Persians as being the burial place of the sons of Ali; destroyed the tombs ; and plundered the town and pilgrims. I met several of the people who had been there at that period, and they all agreed in complaining most bitterly of the cruelty of the reformers. It must be recollected that the destruction of the holy sepulchres would alone be considered as an enormous act of impiety and cruelty. The force of the *Wuhabees* is very considerable, probably eighty or ninety thousand ; and, as their expeditions are conducted with great celerity and secrecy, they keep all the neighboring countries in perpetual apprehension.—Since finishing this, intelligence has been received of their having attacked and plundered *Tyeeff*, *Mecca*, and *Medina*. They have, in consequence, violated the sacred law

which forbids armed men approaching within a certain distance of the temple. Thus have they destroyed the foundation stone of *Mohammedism* ; and this mighty fabric, which at one period bade defiance to all Europe, falls, on the first attack, at the feet of an Arab reformer. The event may make a great change in the Mohammedan world ; for it appears to me almost certain, that the pilgrimages to *Mecca* have had nearly as great an effect in supporting this religion as the first victories and conquests of *Mohammed*—The *Wuhabees* are now a considerable people, sufficiently powerful to resist the divided efforts of the Turks, whose power in Arabia must decrease in proportion to the aggrandisement of this roving race of reformers. Indeed the Turks have already found it expedient to court and even purchase the friendship of their Arab subjects. They have extended their depredations over the greatest part of Arabia ; the fate of *Bassora* may be said to depend upon the clemency of the conqueror, or rather on his being engaged in other pursuits. Many places in the Red sea have been obliged to purchase the good will of the reformer.\*

In the time of Niebuhr this sect of infidels was in its infancy. "Some time since," says he, "a new religion sprang up in the district of *El Ared*. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the state of this country still farther. The founder of this religion was one *Abd ul Wahheb*, a native of *Ajaene*, a town in the

district of *El Ared*---*Abd ul Wahheb* taught, that God is the only object of worship and invocation, as the creator and governor of the world. He forbade the invocation of saints and the very mentioning of *Mohammed* or any other prophet in prayer, as practices savouring of idolatry. He considered *Mohammed*, *Jesus Christ*, *Moses*, and many others respected by the *Sunnites* in the character of prophets, as merely great men whose history might be read with improvement; denying, that any book had ever been written by divine inspiration, or brought down from heaven by the angel *Gabriel*."

It is a remarkable circumstance, that, as the two apostasies of *Pophery* and *Mohammedism* arose together in the same year and attained their zenith at the same period, so *Voltaire* should have begun systematically to propagate his infidel principles in the west exactly about the same time that *Abd ul Wahheb* began to advance nearly the same doctrines in the east. So many curious coincidences serve to confirm my opinion, that *Daniel's two little*

*horns* are the two apostasies of *Pophery* and *Mohammedism*, and that the year 606 is the most probable date of the 1260 years.

Should the sect of the *Wahbees* continue to increase in numbers, *Mohammedism* must fall eventually by mere force of opinion. If its votaries gradually abandon it, we may easily conceive how, at the time of the end, it will be broken without hand.



*At a Meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, August 7, 1811.*

*Voted*, That the thanks of this Board be presented to "A FRIEND OF MISSIONS," for his donation of 2950 copies of '*Beecher's Sermon on the divine government*,' for distribution among the inhabitants of the new settlements; and that the Editor of the Connecticut Evangelical Magazine and Religious Intelligencer, be requested to publish this vote in that work.

*A true copy of record,  
certified by*

*ABEL FLINT, Secretary.*



#### *Donations to the Missionary Society of Connecticut.*

From a Friend of Missions, 2,950 *Beecher's Sermon on the Divine Government*.

From Rev. Doctor Trumbull, 12 Bibles.